

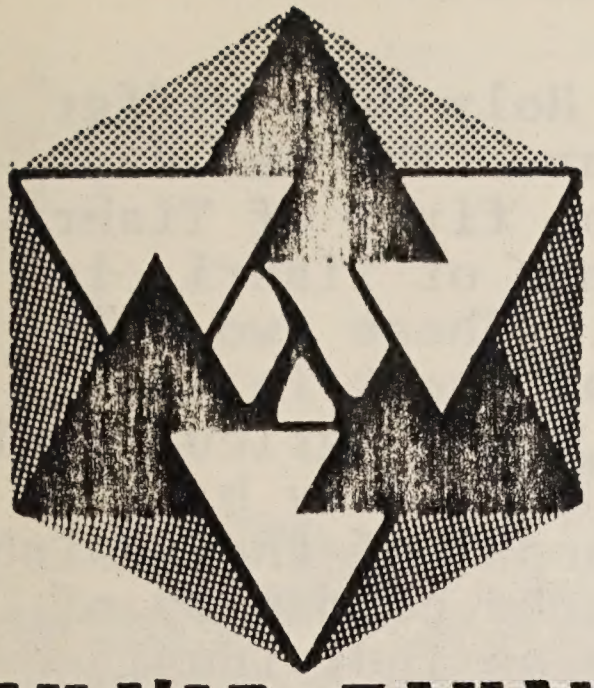
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אברהם במעלות
אלה מוכרי ה' מזהב
למלך המלך



THE JEWISH GAILY



SHA'AR ZAHAV

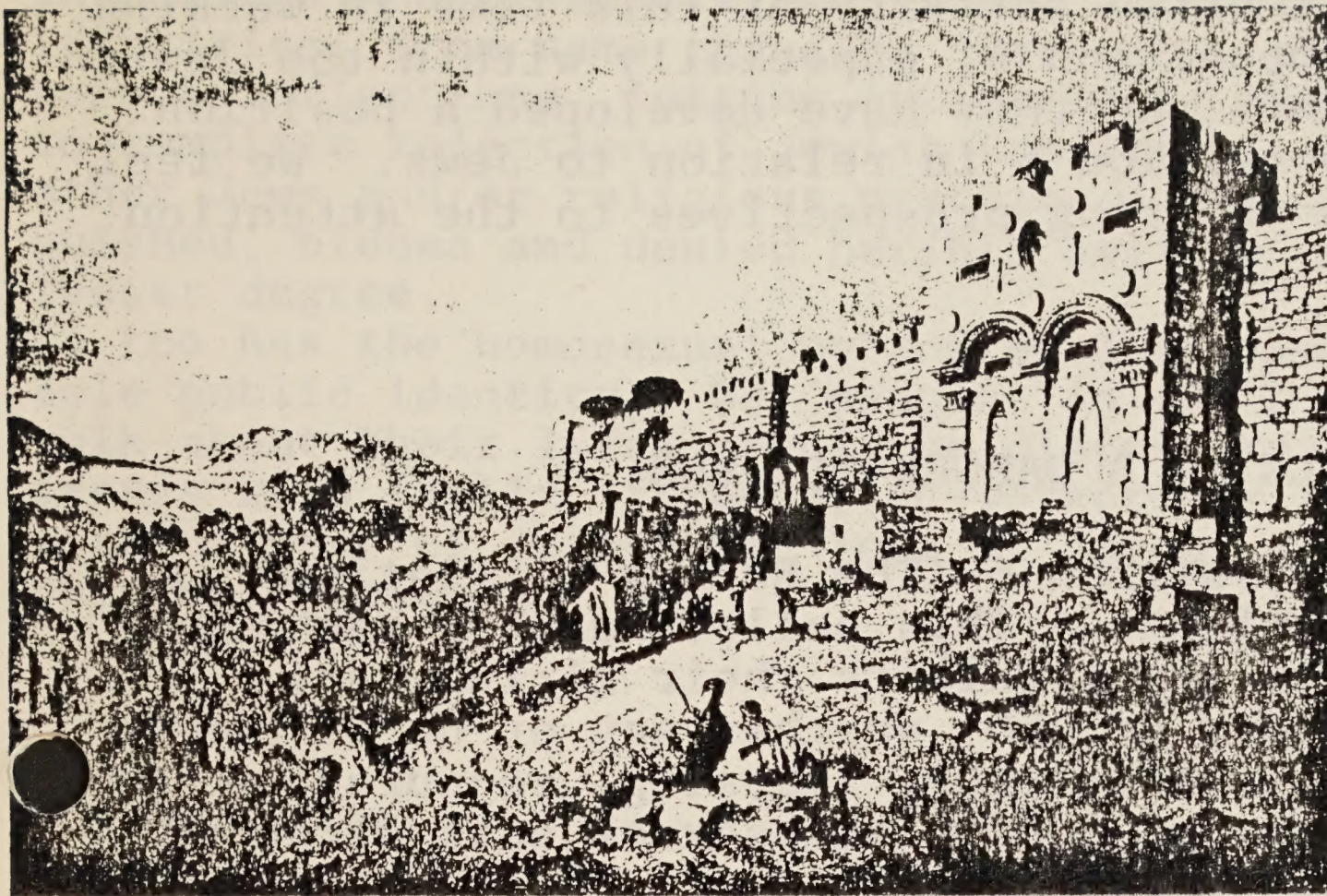
פארשפאר

Rosh Hashanah Begins "The Days of Awe"

The quality and character of the High Holy Days differ from all other holidays in the Jewish year. The ten day period beginning with Rosh Hashanah on the first of Tishri and concluding with Yom Kippur on the tenth of Tishri, is known as Yamim Noraim... the Days of Awe. These two holy days are not connected with any historical event in the life of the people of Israel, nor is the theme agricultural in nature as are the other festal days. In a very basic sense, the Yamim Noraim are the most personal of the Jewish holy days, speaking only incidentally to the community of Israel. The message is to each person as an individual, requiring one to search into one's inner being, one's lifestyle, one's values, one's relationship with others. The noble ethical values of the Jewish people are held up as a yardstick through worship in the synagogue, but the responsibility remains with the individual to measure his or her own life. This is a concept of great sophistication, requiring each of us to exercise incredible insight into ourselves, and the ability to make the necessary changes in our lifestyle.

The origins of Rosh Hashanah as the New Year and of Yom Kippur as the Day of Atonement are obscure. Casual mention may be found in the Bible by the careful researcher. The Yamim Noraim are a later development in Judaism, characteristic of a religion having emerged from its agricultural origins.

Cloaked in layers of mysticism and homiletical interpretations over the centuries, the single most telling symbol of Rosh Hashanah is the blowing of the Shofar -- the ram's horn. Today the Shofar calls on Rosh Hashanah morning to remind us of the serious introspection demanded of us during the coming ten days, and the sounds of the tekiah, teruah, shevarim have a bone-chilling effect, reaching to the marrow of the human soul.



THE GOLDEN GATE

We are pleased to report that the response of the Congregation to the membership drive has been most gratifying. It is apparent that many of you feel that the strength and influence of Sha'ar Zahav derives from the support of its members, as exhibited by your membership status and annual dues contribution.

We are well on our way to achieving, in the very near future, our goal of two hundred members. The road to becoming a large, active and influential segment of the Jewish and Gay and Lesbian community has been paved.

For those of you who have not yet joined the Synagogue, please give serious consideration to filling out the membership application card which has been mailed to you. What better time is there than at the High Holy Days to re-affirm your belief in the purposes and principles of Sha'ar Zahav? If you have not received the membership information package or desire additional copies, please call or write the Synagogue, or speak with a member of the membership committee at Friday night services.

Congregation Sha'ar Zahav needs you. You can make a difference.

The Membership Committee

Hashevet Ha'avud (The Lost Tribe) is a group of politically oriented lesbian and gay Jews who have recently formed in San Francisco. Their prime activity at this time is working for the defeat of Proposition 6, especially within the Jewish community. Toward this end they have developed a position paper discussing Proposition 6 in relation to Jews. We feel that it is important to bring prospectives to the attention of our congregation.

PROPOSITION 6:

A DANGER TO GAY PEOPLE -- A DANGER TO JEWS

The fight against Proposition 6 (The Briggs Initiative) is a struggle for human rights. This ballot measure requires school boards to fire, and prohibits their hiring, any school worker who is gay or who, whether gay or not, "has engaged in advocating, soliciting, imposing, encouraging or promoting of private or public homosexual acts directed at, or likely to come to the attention of school children and/or other employees." The civil rights of all people, but especially homosexuals, are at stake.

Jews have historically been in an equally vulnerable position. The similarities in the experience of Jews and Gay people are striking. As lesbians and gay Jews, we urge you to examine them and VOTE NO ON PROPOSITION 6!

We are everywhere!

Jews live in many parts of the world and belong to several races. We are of Eastern European descent (Ashkenazim), Middle Eastern and African descent (Sephardim), Asian and Latino. We cross all class lines and have many different cultures and nationalities. We cannot be easily defined in terms of race, class or culture. Neither can homosexuals or lesbians be so classified. We are everywhere, in every culture, race, class, sex, in every lifestyle and workplace.

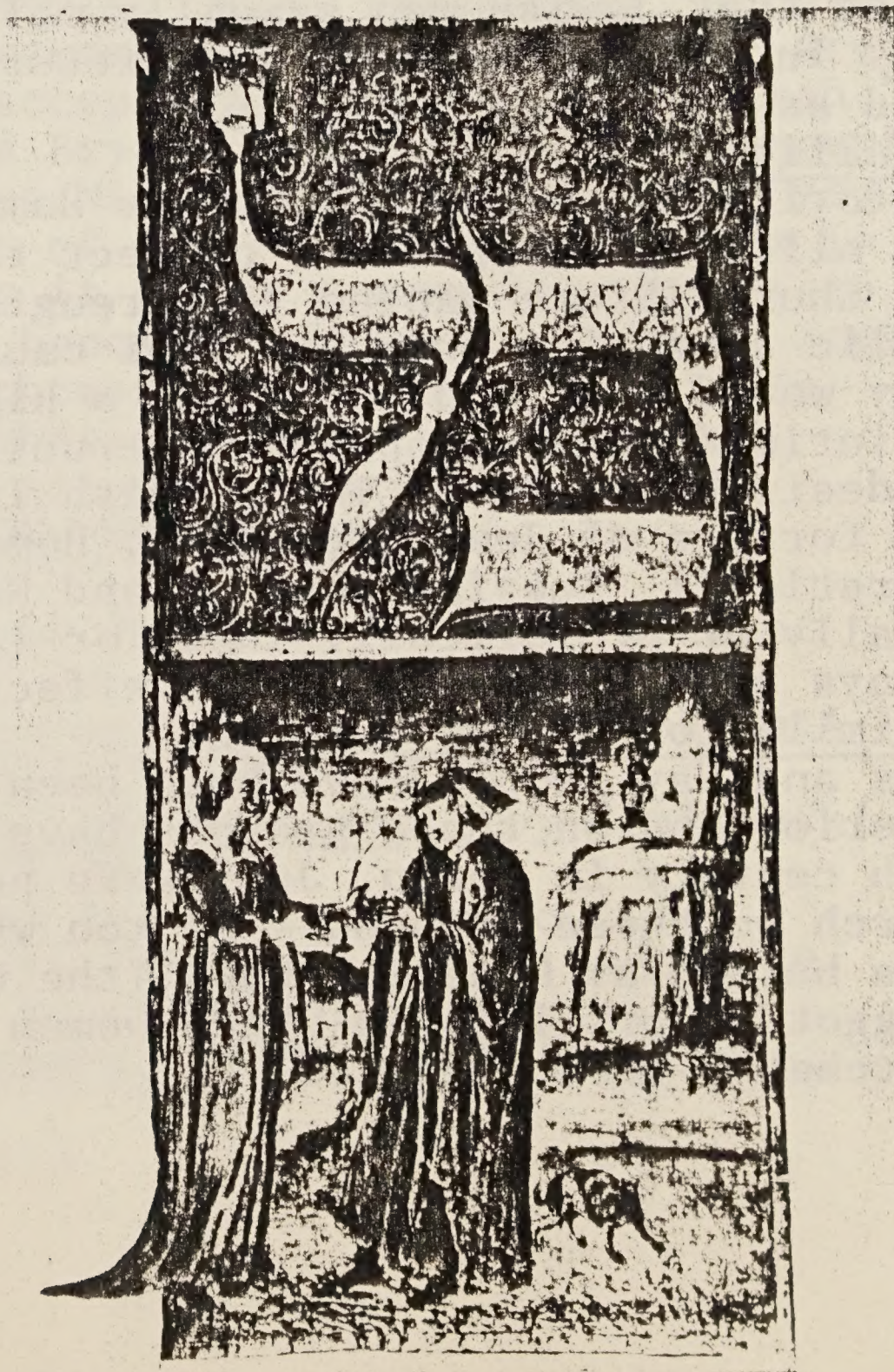
Christian and Heterosexual Assumptions

Because we live in a primarily Christian and heterosexual culture, both Jews and Gay people are often made to feel invisible unless members of the dominant culture choose to focus attention upon us, or unless we openly assert ourselves about who we are. The price of visibility is very high. A society with mainstream assumptions defines in its own terms who is "normal", i.e. good, moral, in accord with nature, healthy, correct, etc. Accordingly, those who are not "normal" are not merely different but in fact deviant, i.e. unnatural, immoral, sick, evil, heretic, etc. For many gays and Jews, invisibility or "deviancy" are social realities that no amount of tokenism (the "good Jew" or the "nice" homosexual) can change.

Hiding Identities

In America and elsewhere, many Jews attempt to hide their identities; from name changes, nose jobs, eliminating certain speech inflections, letting anti-semitic remarks go unchanged; to complete rejection of Jewish tradition, association with other Jews and/or religious practice. The Jew has relinquished, hidden and denied her/his self to a greater or lesser degree.

So too has the homosexual person been denied any respectable public identity. Gay people "in the closet" cannot talk about their lives openly or discuss relevant social issues with family, friends, co-workers or the general public without fear of rejection, loss of job or reputation, or physical violence.



Right to Teach

Just as Proposition 6 would prevent Gay people from teaching in the public schools, so, forty-five years ago, did German laws prohibit Jews from teaching or holding any other civil service positions. "Public servants not of Aryan stock" were dismissed. (1)

Existing laws on proper conduct for teachers preventing sexual advances on students or proselytizing a certain lifestyle already exist and apply at ALL teachers no matter what their sexual preference is. A specific law singling out homosexuals as a particular threat to children is no less insidious than the German law preventing "non-Aryans" from corrupting Aryan children.

In fact, the myth that Gay people are child molesters, currently used by the backers of Proposition 6, is similar to myths used historically against Jews. Christian propaganda originating more than 800 years ago accused Jews of murdering Christian children for religious rituals. (2) Other myths that Jewish men sexually molested children were prevalent in pre-war Europe, and pictures suggesting this were used as Nazi propaganda. (3)

No Allies

Historically, neither Jews nor Homosexuals have had political allies to support or protect their interests. Whenever the Church/State wanted to strengthen its own power or divert public attention from the real causes of economic crisis, they would lead and encourage a highly emotional campaign of intimidation, property destruction, expulsion of its "undesirables", i.e. The Spanish Inquisition (The burning and torture of Jews, Lesbians, Homosexuals and other "heretics"), Russian pogroms and Nazism. Those considered morally or biologically inferior (Jews and Gays) have always been a convenient and effective scapegoat.

Assimilation of the Inferior

Jews and Gay people have both been viewed as biologically inferior and on those grounds have been persecuted. In the 15th century in Spain, Jews were persecuted by the Christian Church on these grounds. So too were Gay people; Gay men were burned as kindling wood (the meaning of the word "faggot") for fires in which women (often Lesbians and other "witches") were executed.

In Nazi Germany, Jews were seen as a danger who would contaminate the super "Aryan" race, thereby justifying extermination. Nazis used similar grounds to exterminate homosexuals. Heinrich Himmlar decreed in 1936: "Just as we today have gone back to the ancient German view on the question marriages mixing different races, so too, in our judgement of homosexuality...we must return to the guiding Nordic principle, extermination of degenerates." It has been established by the Protestant Church of Austria that 200,000 Gay people were annihilated in Nazi camps. (4) Just as the Jews were forced to wear yellow Stars of David, Gay people had to wear pink triangles. Gay Jews were branded with both. (5) Today Christians talk about "saving" Homosexuals by condemning us and convincing us to "convert". They clearly feel the same way about Jews. In an interview in the May 1978 Playboy Magazine, Anita Bryant made the following statements when questioned about people who don't believe in Jesus as God -- Jews for example: "Well personally, I have to believe that they are condemned to Hell. But there are alot of Jews today who are accepting Jesus as the Messiah." In the same interview, Anita Bryant talks about her concept of setting up an Anita Bryant Ministry Center in every key city in America. The thrust of these centers right now is to convert Homosexuals. But it doesn't seem improbable to envision these centers also becoming places to convert Jews. When Homosexuals have been threatened, so have Jews. In fact, when any minority - ethnic, racial, religious or sexual - is threatened, ALL minorities are threatened. Project yourself! VOTE NO ON PROPOSITION 6 !

(1) Nazi Germany, Act of April 7, 1933, "Reestablishment of the Career Civil Service"

(2) Questions and Answers Concerning the Jew, by the Anti Defamation League of B'nai B'rith, Chicago, 1942

(3) Illustrated Sourcebook on the Holocaust, by Szajkowski, p. 36-37, illustrations p. 98-99.

(4) New York Times article by Ira Glasser, executive Director of the American Civil Liberties Union, Sept. 10, 1975, p. 45; Also James D. Steakley, The Homosexual Emancipation Movement in Germany, 1975, New York, Arno Press, p. 106, 116.

(5) Steakley, op. cit., p. 113

Yiddishkeit

When I sent in my application for temple membership, I was able to fill in all the proper blanks except one: Occupation. At first uncertain just what to put, I thought of all the jobs which I have worked. Well, one of the most important occupations in my life is being a Folksmensh. Instead of having all of you call Bernard in the middle of the night I will tell you what a Folksmensh is. The word has many different meanings; one of which is: A person interested in Jewish life, values and traditions. In short, Yiddishkeit. To me as a Jew, Yiddishkeit means doing many of the mitzvot given to us by G-d in the Torah. Myself I cannot follow all 613 of them, but I do follow many, or at least try to.

How many members of our temple have a Mezuzah on their front door? How many of us light candles on Shabbat?

The Torah tells us that all Jewish men must recite the Shema twice a day, morning and evening. Like having a mezuzah, reciting the Shema twice a day is a very easy thing to do. Not only the men but women also should do this Mitzvot.

This may not be traditional way of doing things but as Gay and Lesbian Jews we bend enough traditions every day so why not bend a few more? Who says a woman can't put on a kipah and t'fillin or a man cannot light a shabbat candles? Judaism is changing all the time, so why not be a part of it? Remember though, that we as Jews must show the rest of the world --the goyim-- how to make the Mitzvot part of our daily lives. Take a close look at Leviticus 19:11 and 19:13 and you will see what I am talking about. How many of you have heard the statement, "Love thy neighbour as thyself"? A christian thought right? No, that's from Leviticus 19:18 and it was taught long before the man Jesus ever walked this earth.

People wonder why I wear a kipah all the time. Well, its not because I am Orthodox, I wear it for identification. It makes me stand out as a Jew. I am a stranger in a strange land. I am different, and not ashamed.

Rejoice in your culture, shabbat and festivals. Uphold your traditions. Be proud of what you are and who you are.

We are Lesbian and Gay men, and we are Jews.

Be proud of the fact...Show It.

Have a good and sweet New Year.

Shalom,
Tal'or

So Where You Running???

On September 24th, the Sha'ar Zahav runners enjoyed a second splendid morning in the park. Ze women were beautiful...ze men were beautiful...even ze scenery were beautiful.

Half of the participants were first-time joggers who found the experience to be exhilarating, rewarding and, of course, tiring.

We welcome all experienced, beginner and closeted runners to participate in the next Congregational run.

Date: Sunday, October 22, 1978

Place: Stow Lake Boat House - Golden Gate Park

Time: 10:00 A.M.

Ron L.



What is Selihot?

The Selihot are prayers of penitence recited in the days immediately preceding Rosh Hashanah and during the ten days between Rosh Hashanah and Yom Kippur. The recitation of Selihot begins, according to custom, on Saturday midnight before Rosh Hashanah. If however, Rosh Hashanah occurs on Monday or Tuesday, so that less than four days remain from the beginning of the Selihot season to the New Year, the Selihot Service is set a week earlier as is the case this year.

The need to stand cleansed before God on the holiest days of the year prompted our ancestors to establish the month of Elul, which immediately precedes Rosh Hashanah, as a time of confession and self-scrutiny.

The Selihot Service is part of this process of preparation. The music, at once pleading and poignant, fills the sanctuary, touching the hearts of those gathered for prayer. The classic liturgical texts lift our spirits beyond the mundane to a loftier plane. Time and space are blurred, and we become one with the generations that came before, with the entire household of Israel.

The ritual committee will continue to meet every other Wednesday. Tentative dates are: 27 Sept., 18 Oct., 1 Nov. The reason for the gap between 27 Sept. and 18 Oct. is because of the High Holidays. All those interested in attending these committee meetings contact Allen B. for time and place.

News Note:

For those of you who may not know, the Jewish Community Center offers scholarship memberships throughout the year. This means full use of the centers' facilities including swimming, sauna, handball, etc. If you are a low-income or no-income individual, go to the desk at the center and ask for an application! A great opportunity for our community!

Oneg Shabbat Committee

For the past year the Oneg Committee has brought you delectable goodies after services and for Kiddush every Friday. We would like to thank all the people in the past year for their very needed and appreciated contributions in terms of sponsorships and all the great home-made delights. We would also like to thank the Va'ad and others for helping with the set-up, clean-up and greetings on Fridays.

During the year we began our sponsorship program for those Onegs with contributions ranging from \$2 to \$15 as a minimum, for occasions such as births, anniversaries, new homes etc. Individuals shared these special occasions with us by being a sponsor on their date of celebration, either by contribution of food or funds.

Special thanks to this month's sponsors:

Aug 25 - Peter, Maida, Lauren, Jason, Roger, Daniel and Harold in honor of Peter's Birthday.

Sep 1 - Rob, Ron, Lauren, Jason, Allen, Peter, Sarah and Maida in honor of Hy's Birthday; and Eric in honor of his having taken the bar exam.

Sep 8 - Jordan and Jym

Sep 15 - Elliot, his parents, Roger and Allen in honor of Elliot's Birthday.

Sep 22 - Daniel C.

Sep 29 - Jym S.

Oct 6 - Noah A. in honor of his cousin Michael's Bar Mitzvah

Oct 13 - Eric for Jerry. Tom and George.

Oct 20 - Debby, in honor of the birth of her Godchild, Sabrina.

This is a new year for Oneg and people are needed to continue our Friday night festivities. We are hoping for new and better ideas for our Oneg responsibilities in the future and have had many requests for more after-Oneg activities such as dancing, singing and speakers; and, of course, are hoping for as numerous and generous sponsors and helpers as this past year.

Anyone at all interested in the Oneg Committee, please call Sandy at the Sha'ar Zahav switchboard or speak to me at services.

Wishing you all a beautiful and peaceful
Rosh Hashanah,

Sandy L.

CALENDAR OF EVENTS

- Oct 4 Fast of Gedaliah (commemorates the climax of the disasters that befell the first Jewish Commonwealth 586 B.C.E.)
- Oct 6 Shabat Shuvah evening services. Weekly portion Vayelekh, Deut. 31. Haftarah, Hosea 14:2-10; Micah 7:18-20; Joel 2:15-27. Shabat Shuvah derives its name from the haftarah of that day which begins with the word Shuvah - "Return—," i.e. Repent
- Oct 10 Erev Yom Kippur - Kol Nidre. Yom Kippur (Day of Atonement) is a day of fasting and prayer when we strive to awaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct. Yom Kippur evening services at 8:15 p.m. at Dovre Hall.
- Oct 11 Yom Kippur: Yizkor and Memorial services at 9:30 a.m. at Dovre Hall and continue throughout the day.
- Oct 13 Evening Services. Weekly portion, Ha'azinu, Deut. 32:1-52. Haftarah Samuel 22:1-51.
- Oct 16 First day of Sukkot
- Oct 17 Second day of Sukkot
- Oct 20 Evening services. Weekly portion, Ex. 33:12-34; Num. 29:23-31. Haftarah, Ezekiel 38:18 - 39:10.
- Oct 24 Simhat Torah
- Oct 27 Evening Services. Weekly portion, Bereshit, Gen. 1:1 - 6:8. Haftarah, Isaiah 42:5 - 43:11
- Nov 3 Evening Services. Weekly portion, Noah, Gen. 6:9 - 11:32. Haftarah, Isaiah 54:1 - 55:5.

All services at Dovre Hall, 18th Street between Valencia and Guerrero Streets in San Francisco.

SHA'AR ZAHAV

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Reaching out to the Gay Community of the Bay Area